594 611 [591] ternal; either husband's or wife's relatives lived with family, as shown in chart for 2 family groups (above). For few years after marriage, residence was either patrilocal or matrilocal, depending on type of marriage entered into (see below); this factor is reflected in composition [614 616 618] of family groups, which do not differ essentially from ours and consist mainly of husband, wife, and children. Clans, moieties lacking.

601 Relationship terms.- Relationship system of Yuman type (Spier, 1925, 75) with both parallel, cross cousins counted as brothers and sisters; Tübatulabal system has been described, discussed thoroughly by Gifford (Gifford, 1917, 219, 232; 1922, 123 ff.). An unusual feature of system, which Tübatulabal share with N, S Calif. tribes (Gifford, 1922, 257) is that linguistic cognizance is taken of death of kin; among Tübatulabal this is done by (1) appending suffix to kinship term used for relative who has died, (2) appending another suffix to term used for connecting relative, (3) using suppletive kinship term for parent after death of speaker's sibling (Voegelin, 1935 a, 154). Relationship with lineal, collateral kin is recognized only for 3 ascending, 3 descending generations from speaker.

582 583 581 Marriage.- Man usually married within own generation or generation below; informants said man had to be about 20, woman 14-18 yrs. old before they married. Marriages essentially economic transactions between families of 2 contracting parties; most customary form was so-called mar- [584] riage by purchase. Man, woman came to agreement between themselves; man informed his parents, who asked woman's parents for their daughter; these latter ascertained if woman willing. Man's parents paid woman's equivalent of $30-40 in clamshell money for woman and she was then taken home by groom to his father's house, woman's mother giving presents of baskets to groom's parents at this time. Money paid for woman went to her mother (FP), her father (PN). SM's mother had bought Yokuts wife for SM, unknown to latter; "she chose that woman for Steban because she knew she was a good worker" (FP).

● [836] 583 Less formal matings often occurred at dances; man had intercourse with woman, although mothers warned their daughters against this; couple decided to live together; man took woman home to his father's house; next day his parents usually took woman's parents some clamshell money in payment for woman (FP).

Sometimes no money paid for woman; man obtained woman's parents' consent to marry their daughter, then he and woman lived with woman's parents for year or so, man helping his wife's parents during this time (see Autobiography of FP). Other examples of relatively recent forms of mating given in MM's autobiography (Voegelin, 1935 b, 229, 233).

000 Child betrothal sometimes practiced; boy's

682 721 Murders not condoned, either within or outside tribe; murder committed by member of neighboring tribe constituted cause for war against tribe to which murderer belonged.

685 671 Theft usually went unpunished; theft of money did not often occur, because it was kept well hidden. When currency displayed, as at face washings, it was kept in money jars; at games there were persons present whose duty it was to keep watch over bets made. Other valuables besides money also "hidden good"; if stolen, as occasionally happened, shaman sometimes denounced thief, ordered him to return goods (see Autobiography of FP). If caches of piñons, acorns robbed, "the owner usually didn't know about it, because the caches were so big" (SM); MM said thief caught in act lectured severely, but otherwise went unpunished.

685 425 Finder of hidden property entitled to keep full amount of property found, even though owner might still be alive.

622 422 578 627 In hunting, if 2 or more men shot at deer, he whose arrow first touched deer could claim it, although another man's arrow might have killed animal; disputes which sometimes started when this happened were taken to chief who settled them according to foregoing rule.

684 626 Marrying one's relative (see section on Cycle of Life) constituted grave moral offense which roused disapproval of entire community, but no formal punishment accorded either member of couple. Adultery disapproved, but was not punished [837] and was "not nearly so bad as a man's marrying his [836] cousin." Parents forbid girls to enter promiscuously into sex relationships, but admonitions often went unheeded, "just as they do now" (FP); young people often mated at dances.

626 577 A good man, man with a big heart, did not become angry quickly, was quiet, took care of his family well, was not lazy and, when told to do something, did not immediately jump up and do it, but was leisurely and dignified in his actions. "Young men had to learn to be this way" (SM, MM). Men who became angry quickly were referred to as men with small hearts. Industriousness won praise, but neither attainment of wealth nor bravery in war stressed as ideals. Parents, older persons taught young people (p. 46; Voegelin, 1935 b, 223).

Stingy persons who did not contribute their full share to fiestas subject to public criticism by chief or dance manager, also to supernatural punishment by shaman. Braggarts who boasted about what they would do in critical situations, but who failed when faced with such, subjected to ridicule and memory of their failure served as subject matter for anecdotal material. Lazy women [578] and women who fought, "pulling each other's hair, until their husbands had to separate them," incurred general criticism of community.

576 Greeting used after short absence is ma', hello; Voegelin gives several more exclamatory particles (Voegelin, 1935 a, 180). Expressions for good morning, good noon, good evening also

3: Voegelin E-5 (1931-1933) 1935
NS22 Tübatulabal NS22

223. Then the clown spoke: "Pretty soon we talk to the shamans," he is saying. 224. "Good," the people are saying. 225. "Tomorrow," the clown is saying. 226. Then they talked to those shamans that next day. 227. "That clown is wanting to see you," the people are saying. 228. "You test yourselves," the clown is saying. 229. "Good," the shamans are saying, "and tomorrow we will test," the shamans are saying. 230. "And I will put up one woman and one man," the clown is saying, "these will look after you," he is saying. 231. "Good," the shamans are saying. 232. Then that next day those shamans got marked. 233. One woman and one man marked them. 234. Then those shamans put on their own feathers and also their own belts. 235. Then they all three stood there. 236. Then one man started a fire in the middle. 237. Then one shaman sat there by the edge of the fire. 238. He is holding his own basket tray in his own hand. 239. "Already," the clown is saying, "you test him." 240. Then that shaman, the Tübatulabal shaman, warmed up his own basket tray (over the fire). 241. Then those Yokuts shamans danced. 242. Then one shot that Yokuts shaman. 243. When he shot, he dropped down. 244. Then that woman, the caretaker, got up in order to come to him when he dropped down. 245. Then that woman lifted that shaman from here to there when he was dying. 246. She put him in the shade. 247. Then he is not powerful enough for the taking out of his own shot. 248. Then that shaman, the shooter, flew from here to there toward him. 249. Then he took that out with that basket tray; he swung that (basket tray) on top of him; he took that (shot) out for him. 250. Then from there he shot another one again. 251. Then also from there he shot again; he shot three times. 252. He is not powerful enough for his touching that one. 253. Then also from there again he shot another one twice. 254. He did nothing to him. 255. "So, you (plural) have strength," he is saying, "you are good shamans," he is saying. 256. Then from there they quit. 257. Then the clown spoke: "Pretty soon we quit; we will go back again toward our own houses," the clown is saying. 258. Then from there they all take leave.

259. Then from there I used to work all the time. 260. Then from there I used to go to the north fork (of the Kern River). 261. Then, when going and arriving there (at Kernville), I am sitting behind the store, one man and I are sitting (there). 262. Then a girl came there. 263. Then she saw me when I am sitting there and she is laughing at me when she sees me. 264. Then from there she entered in the store. 265. Then I am merely sitting there. 266. Then from there to here she went out from the store; she put on a new hat; she bought it. 267. Then from there, "Let's go," she is saying to me. 268. From there we came to this side; my horse is standing there. 269. Then from there we came; we double-mounted my horse. 270. Then we stood in the grass, in the deep brush. 271. We dismounted there. 272. Right away we copulated; the woman is very erotic; she is holding me tightly when she copulates. 273. There we slept right there. 274. From there I came in the morning to my own work. 275. Then from there she came to her own house in Bull Run. 276. Then from there I went again after two or three days. 277. Then from there again I found different women. 278. Then I took her right away. 279. Right away, also, we copulated there. 280. It is (what) I am doing to them all the time; I am copulating with different (women). 281. Then from there after a while I married that woman whom I found the first day. 282. Then I brought her to my own house. 283. There I lived for a long time with her—five years. 284. Then from there we discarded each other. 285. Then I quit her. 286. I never took her again. 287. Then I lived here alone; having finished discarding (my wife), I am just the same finding girls. 288. Then again I found one girl. 289. Then, "Quit her," my mother is saying, "I do not like them (the new wife, referred to in the plural by her mother-in-law)," she is saying; "someone is saying your wife (the new one) is her (the divorced one's) younger sister," she is saying; "you desire in future another one," she is saying. 290. "Good," I am saying.

291. Then from there I got sick. 292. Then I went to a shaman. 293. Then the shaman doctored me there. 294. Then, "I cannot touch you," he is saying; "that one doing it to you (i.e., causing you to be ill) is living down there," he is saying, "that very one is living," he is saying. 295. I am saying nothing when he says this. 296. From there I come